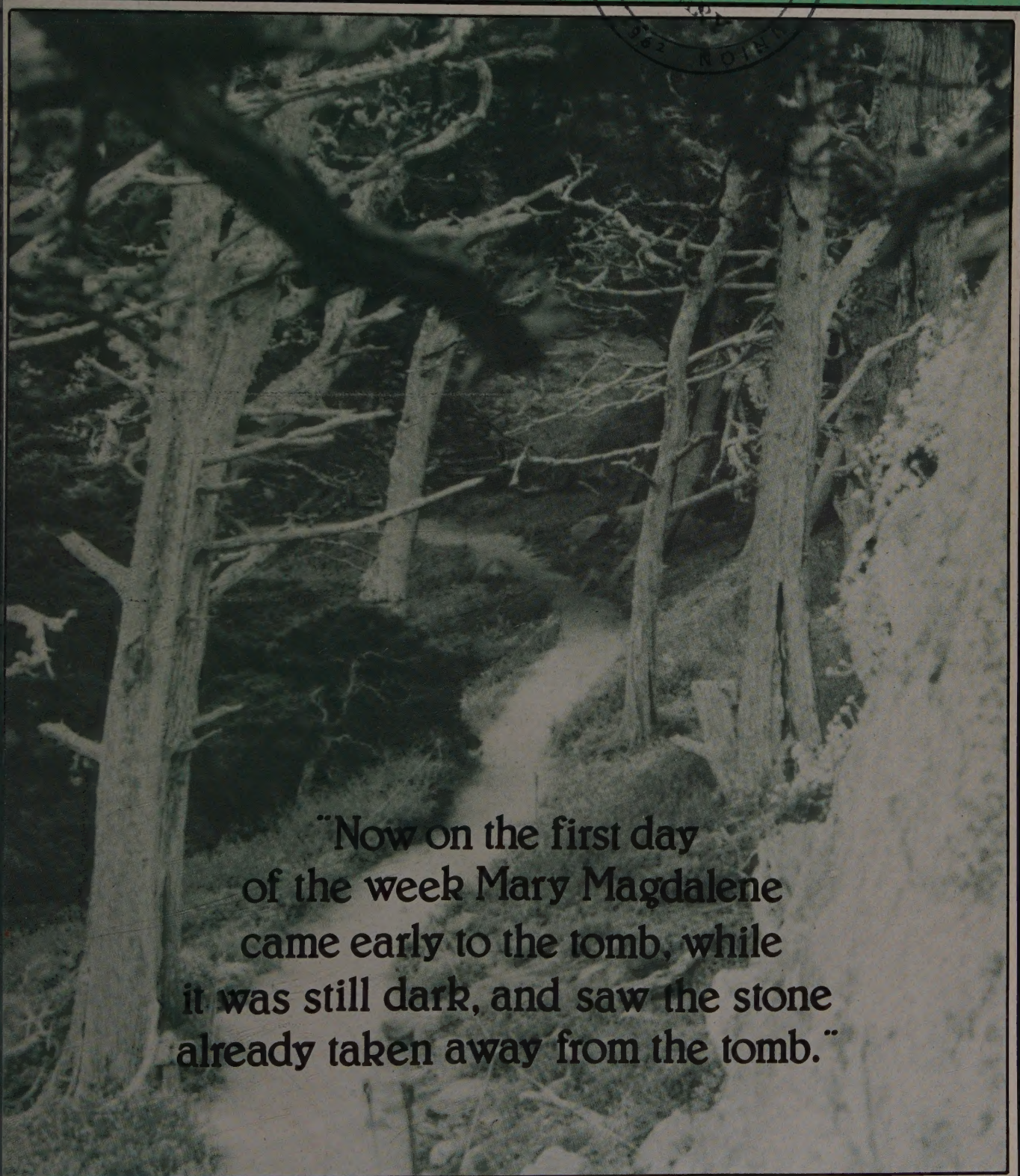


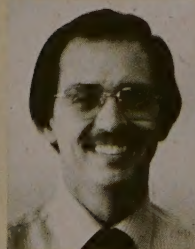
ADVANCE



"Now on the first day
of the week Mary Magdalene
came early to the tomb, while
it was still dark, and saw the stone
already taken away from the tomb."

Held Hostage— Now Free

By Reverend Harold Muetzel
Foursquare Missions International
Missions Representative



What did you feel when the hostages were set free? Month after month we waited and watched and worried. News reports told us of all the jockeying between governments. Time after time we got on our knees and said, "Please God, move and work in behalf of the hostages. Lord, help us." And we wondered: Are they sick? Are they hurt? "Lord, let them be freed." And when they were, what did you feel?

I sat and cried. And while my kids watched the tears streaming down my face, not knowing if they should say anything, I felt that feeling that had become so familiar to me. The feeling of joy at seeing someone set free.

I've now been in the family of God for over twenty years. And I've seen quite a bit. I remember a young man set free from habits that had made him so ashamed of himself. A father, standing free, with his hands raised in praise to God. Now free to give himself to his family, and not be afraid to lead them to Jesus. There sits a single mother. Free from the accusing thoughts that she had blown it—for herself and for her son.

At those time too, I cried. Because Jesus the Deliverer continues to minister freedom to those who are bound. And the feelings are so vivid because I was once bound. And now I'm free. Free of sin, free of guilt, and free of the "self" that drove me so often.

Isaiah prophesied that the Spirit of God would anoint the Messiah to preach liberty and deliverance to those who are captive (Isaiah 61:1). And in John 8:36, Jesus told us that, "If the Son therefore shall make you free, ye shall be free indeed."



This We Believe

...that the Holy Bible is the inspired Word of God (II Tim. 3:16; II Pet. 1:19-21).
...that God is triune--Father, Son, and Holy Spirit (I John 5:7; John 1:1,2,14).
...that man fell through disobedience (Romans 5:12,19).
...that Christ died to redeem us (Titus 2:14; Gal. 3:13).
...that salvation is through grace (Eph. 2:8-10; Rom. 3:23,24).
...that repentance and acceptance are vital (I John 1:9; John 6:37b).
...that new birth must be experienced to become a child of God (John 3:3; Cor. 5:17).
...in a daily Christian life (I Thess. 5:23; Heb. 6:1).
...in water baptism through immersion (Rom. 6:4; Acts 2:41).
...in the institution of the Lord's supper (I Cor. 11:23b-28).
...in the Baptism of the Holy Spirit (Acts 1:5,8; 2:4).
...in the Spirit filled life (Rom. 12:1; Gal. 5:16,25).
...in the gifts and fruit of the Holy Spirit (Rom. 12:6-8; Gal. 5:22,23; John 15:1-8).
...that we must be moderate in all things (Phil. 4:5).
...in Divine healing (James 5:14-16; Matt. 8:17).
...that the Second Coming of Christ is both imminent and personal (I Thess. 4:16,17).
...in Church relationship and in civil government (Heb. 10:24,25; Rom. 13:1,3).
...in the final judgment (Matt. 13:41-43).
...in heaven and hell (I Cor. 2:9; John 14:2; Rev. 20:10,15).
...in tithes and offerings to support the Lord's work (Malachi 3:10; II Cor. 9:7).
...that the Church is responsible to evangelize all nations (Mark 16:7; John 4:35-37).

STATEMENT OF FAITH
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Foursquare Gospel

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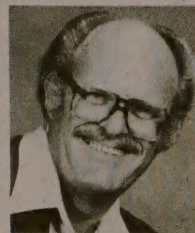
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Second Coming

The last in a series of four Viewpoint articles by Reverend Loren Callan, Pastor of the Arlington Foursquare Church in Riverside, California, on the basic concepts of faith on which Foursquaredom was founded.



We live in a world without hope. Look around and on every hand you see a world that is being strangled because of a lack of hope. Pick up any newspaper. Read any magazine. There is no hope. The world is groping for answers and finding none. We seem to be teetering on the brink of economic ruin. The impending threat of war hangs over us like a Damocles' sword. It would seem that humanity is on a plunging collision course with insanity. So man turns in hope to governments and they fail. He turns to job security and the contract is cancelled. He turns to pleasure and finds it to be hollow. Soon in despair he arrives at the conclusion, "There is no hope, I live in a hopeless world."

But there is hope in this hopeless world. That hope is Jesus Christ, the total answer to the empty longings of mankind. Over the past months we have viewed Christ as Savior, as Healer and as the Baptizer with the Holy Spirit. I'm glad there is one more phase to this Foursquare belief. And that is that Christ is not only the One who came and who comes, but He is the One who is coming again.

For a real hope, we need to have each of these dimensions in our portfolio of faith. We know He came. That's not difficult to believe because that is historical fact. He came, He died and rose again. Carry that even further and we know that He ascended on high and is alive. We know that. We believe it. Jesus is my Savior! But I hope the reader will understand me when I say, even that will not answer to every situation in life. We need more. We need to know Him in His present working power.

And we do, we know Him as the One who now comes. Comes to heal and comes to baptize us with power. He comes, infusing His grace and power into every situation of life.



"Again the high priest was questioning Him, and saying to Him, 'Are You the Christ, the Son of the Blessed One?' And Jesus said, 'I am; and you shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven.'"

Mark 14:61,62 (NASB)

When I need Him, He is there. And because of that I can face life. I can face today and I can face tomorrow; He is there. If I'm sick, He touches me. If I need guidance, His Spirit leads me. If I need power, His Holy Spirit anoints me.

But even that great faith would be inadequate if I didn't have hope. In times like these, I need hope. I need an anchor in the storms of life. The fourth phase of the Foursquare Gospel gives me that anchor. That hope is rooted in the knowledge that He who came, He who now comes, is also coming again. He came to save. He comes to heal and to infuse with divine power. But He is also coming again. The King is coming for His own. It has been said that "History is His - story." That being true, He will bring it to climactic conclusion.

It could be tomorrow. Many believe it will be this year or certainly this decade. We will leave the time to the date setters. But whatever the time, we do know He is coming soon. One of these mornings, or will it be evening or midday, there will be a spine chilling sound of the trumpet that will rend the sky. The clouds will be pushed aside and Jesus will descend with a shout and call us home to be with Him. We call it the rapture and it's our hope. What a hope it is! People might have varying interpretations of end time chronology, but whatever the view, history will end. The world unknowingly is marching toward the inevitable culmination. Jesus is coming. We have a hope.

When we live in a world without hope, we need that. There are unsolvable problems everywhere. Sociologists cannot solve the sociological problems of life. Military leaders confess that neither side could win in a war. The old theory of, "we can do it," doesn't hold anymore. The problems of environment, population, pollution, crime, and violence grow exponentially. We seem to move closer and closer to armed confrontation — and all without hope.

I wish we could climb the highest mountain and shout it for a world to hear: "World, there is hope. Hope in a Christ who came, who now comes and who will come again." He who is the cleft in the rock will cleave the sky. Paul said it, "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:2) while we wait "...for the blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

And that is the relevancy of the Second Coming. It gives us a hope in a hopeless world. A purpose to life in a dying world. A reason to face tomorrow, until Jesus comes.



Exploit 80/800



By Dr. William West

"The people that do know their God shall be strong, and do exploits."

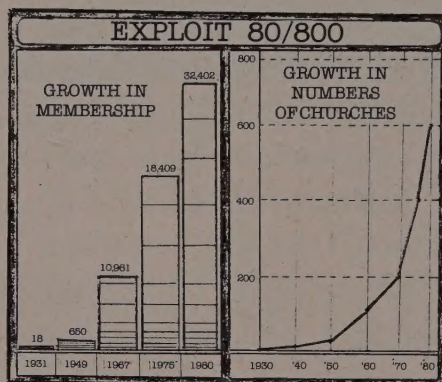
Daniel 11:32b

Throughout the Bible, there are two things that are inseparable — a personal, intimate knowledge of God and miracles. The growth of the Foursquare Church in the Philippines continues to demonstrate the importance of these elements. One church growth report estimates that at least one fourth of the Foursquare churches in the Philippines have been started as a direct result of a healing ministry.

The work was established in 1931, when Vicente Defante, a graduate of L.I.F.E. Bible College, returned to his own country. By the time the first Western missionary was sent by the organization in 1949, the number of churches totaled 13, with approximately 650 members.

Dramatic growth of the Foursquare Church in the Philippines began about 1955 when additional missionary units were assigned to that field. Centers of evangelism with Bible Schools for the training of national workers were established in strategic cities such as Manila, Cebu City, and Davao. Converts were trained and sent out to preach the Foursquare Gospel — Jesus Christ the Savior, the Baptizer with the Spirit, Healer and Coming King — and God confirmed it with signs following.

In 1967, the total number of churches in the Philippines had climbed to 194 with 10,961 members.



The decade of the 70's saw the Philippine Church strengthening its base for further growth. The national church was incorporated and thus became self-governing with its own bylaws and Board of Directors. Trained national workers assumed roles of leadership that had previously been filled by missionaries. By 1975, the number of churches had grown to 279 with a membership of 18,409.

Exploit 80/800 was introduced at the 1975 National Convention and challenged that body to believe God for an exploit of growth for the next five years. Exploit 80/800 called for an increase in the number of churches from the existing 279 in 1975 to 800 by 1980. This was a great step of faith, but not unlike the exploits of past years since the beginning of the Foursquare Church in the Philippines.

Support programs, such as Theological Education by Extension and Lay Training Institutes, were initiated and scores of new workers were released for ministry. Two additional Bible Colleges were opened, bringing the total to five and student enrollment increased to more than 350 students. Bible Studies were conducted in many homes, some eventually becoming established churches.

At the end of 1980, more than 600 churches were reported. This was short of the 800 church goal that had been set; however, a remarkable 100% increase in the number of churches had been accomplished during the five year period 1976—1980. Mindanao alone, reporting more than 280 churches today, surpasses the total field report of 279 churches in 1975.

Also included in the 1980 report were 392 outstations or meeting places, 32,402 members, 700 national workers, and nine missionaries—strong men and women who "know their God and are doing exploits."

Dr. and Mrs. West served as missionaries to the Philippines from 1970—1975, at which time he developed and introduced the Exploit 80/800 program. Prior to their present pastorate in Burbank, Ca., the Wests also served in the Missions International Headquarters' office for five years.



Am The Resurrection.

John 11:1-44 (NIV)

By Reverend Danny J. Borrell, Pastor
Faith Center Foursquare Church
Tulsa, Oklahoma



**"But I know that even now God will
give you whatever you ask."**

John 11:22 (NIV)

Your brother will rise again" were the words which invaded Mary and Martha's world. As soon as their brother Lazarus became sick, they sent for Jesus. It seemed He was no different from other preachers -- too busy to come. Lazarus had been dead for four days; grief-stricken friends and relatives had gathered to mourn his death. When Martha heard Jesus had come, she ran to meet Him. "If you had been here, my brother would not have died," Martha exclaimed, "but I know that even now God will give you whatever you ask." With tender compassion Jesus answered, "Martha, your brother will rise again." Martha, still caught up in the events of the last few days responded, "I know he will rise again in the resurrection at the last day." The Jews knew about the resurrection of the dead, and for four long days probably everyone there had attempted to console her by telling her she would see him again in the resurrection. That was "pie-in-the-sky." She wanted her brother now.

In reality, Martha was saying she knew it would happen in the future. Isn't that just like most of us, continually putting something off into the future? Jesus says, "I Am -- I am the author of eternal life, the beginning and the end, the first and the last." He didn't say, "I will be or I might be." He said, "I Am." Today, He continues to say, "I Am -- I am the beginning of your life in the Kingdom; I am all you need and all you will ever need."

Jesus' response to Martha was positive: "I am the resurrection and the life." Martha was looking at the Resurrection and didn't know it. She believed He was the Christ, the Son of God. She believed whatever He asked God to do, God would do for Him. She believed her brother would rise someday, but she was looking Resurrection in the face and talking to the Eternal I Am and could not relate it to her present need.

Lazarus, I'm sure, was a very important part of Martha's life. Their relationship seemed to be one she cherished dearly. Like Martha, there have been occasions in my life when a relationship or something the Lord had given me to do has died. I seemed helpless. When I turned to Jesus, I didn't hear Him say, "I Am." It seemed all I could see was death, and all I could hear was the mourners' wail. I would say, "I believe He is the Son of God, the eternal resurrection, the beginning and the end"; yet, I could not perceive Jesus as the answer to my immediate dilemma. Faithfully, however,

the same Jesus, tender and compassionate, came on the scene saying, "It will live again, Danny, for I am the resurrection." Can you hear Him say to your dilemma, "I am the resurrection; I raise dead things and give them life"? Regardless of how long they have been buried, He declares, "I am the resurrection." When Jesus said, "I am the Resurrection, I am the Bread of Life, I am the Truth, I am the Light of the World," I believe He was endeavoring to get a point across to us -- whatever we need and all we need, He is.

When Mary confronted Jesus -- the great I Am -- her response was not much different. "Lord, if you had been here, my brother would not have died." I can almost feel the groan in Jesus' spirit and the tug on His heart as He said, "Where have you laid him?" Is Jesus asking a similar question today? Is He asking, "Where have you laid that relationship, that talent, the gift of God?" What is your "Lazarus"? Mary and Martha's Lazarus had been tightly wrapped in gravecloth and placed in a cave which was securely sealed with a stone. "Take away the stone" was Jesus' command, "and uncover the Lazarus that you have buried; take away the seal from the grave." His injunction continues to echo through time to those who have sealed things up and, at times, forgotten them -- abilities, talents, relationships, even the call to ministry. We have anointed them with our tears, wrapped them in cloths of hopelessness, despair, and discouragement; then buried them down on the inside so far back in darkness that only the Holy Spirit can find them. When Jesus arrives at your grave site, He says, "Take away the stone, for it is important to uncover what you want to live again." Then He cried out, "Lazarus, come forth" -- three words which shook Heaven to its core and set the dynamic flow of the power of God into motion. Three words which caused a dead body to be penetrated with the Life of God. Let Jesus "rattle your cave" with those same three words. Respond in faith as Jesus Christ, the author and finisher of our faith, says to your Lazarus "come forth."

Lastly, until unwrapped, Lazarus could do nothing. "Take off the grave clothes and let him go" was Jesus' final directive. It is a directive that constrains us to take away the cloths of hopelessness, despair, and discouragement that would keep "Lazarus" from being free to minister and produce life. Allow that which has been dead for so long to live in all its intended beauty and glory.

The Resurrection As History.

I know of no world religion that makes such claims as, "I believe in the Lord Jesus Christ and His resurrection from the grave on the third day." When a person makes this confession, he confesses the supernatural and uniqueness of the person of Jesus Christ and the hope that has been brought to man. Some religions may proclaim immortality in some form, but none ever hints that its founder, at one given point in history or time, ever came forth from a tomb in a resurrection body. If Jesus Christ actually arose from the grave in His own body, then all the doctrinal statements of Christianity hold together. But if, as according to some, this event of the resurrection of Jesus Christ did not occur, Paul states that our preaching is in vain, our faith is in vain, and we are still in our sins (I Cor. 15:12-14).

As a born-again child of God, I believe in the God revealed to me in the Bible. I talk with God in prayer and He speaks to me through His Word and His Spirit. But I have never seen God with my eyes as I see people. I have never shaken His hand as I have shaken other people's hands and I have never heard the voice of God in my physical ear. The Apostle John tells us that "No man hath seen God at any time..." (John 1:18). Thus, the kingdom of God has to be the object of faith and not sight. The Apostle Paul seems to emphasize this in II Corinthians 5:1. God is not subject to some scientific experiment or some historical investigation. The historian can only speak of man and his belief in God, but cannot speak of God Himself, for God stands above all nature and history.

Having read the Bible many times in my ministry, I find that the Word of God is filled with historical events. Take, for instance, the calling of Abram to leave his own country (Gen. 12:1). The Bible is very plain in stating to us that God called

Abram out. The historian can surely say that Abram left his own country and went to Canaan and that Abram thought it was God telling him to do this, but no historian can establish the fact that it was God who led Abram to leave and journey from his loved ones.

Another event in history found in God's Word was the deliverance of Israel from bondage in Egypt. Notice here this act of achievement cannot be attributed to the Israelites nor even to Moses, their leader. It was an act through which God made Himself known. "I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage...and you shall know that I am the Lord your God" (Exodus 6:6-7 NASB). The historian can surely say the Israelites left Egypt under the leadership of Moses and went to Canaan. But there is no way the historian can prove that God led them to their deliverance.

When it comes to the death of Jesus Christ, the historian stands on solid rock. Few scholars today have any questions pertaining to this fact. In my way of thinking, the death of Jesus Christ is just part of a story unfinished. Why did Jesus Christ die? Paul, the Apostle, states that Jesus died for our sins (I Cor. 15:3). Could this be history? I believe so. But the atonement for our sins can only be obtained by faith, even though it happened in history. Historically, the death of our Savior is a certain tragedy. But man, at that time, did not see that Jesus died for the sins of the world. God gave the world His only begotten Son (John 3:16) for the atonement of our sins; however, at the time of Christ's death, this was not evident. So Jesus died and this made history. The atonement was an event, but being an act of God, was not open to the public eye. I believe that God

"And the angel answered and said to the women, 'Do not be afraid; for I know that you are looking for Jesus who has been crucified. He is not here, for He has risen, just as He said. Come see the place where He was lying. And go quickly and tell His disciples that He has risen from the dead; and behold, He is going before you into Galilee, there you will see Him; behold, I have told you.'"

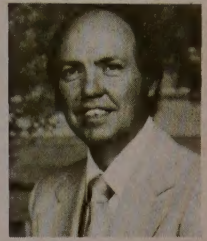
Matthew 28:5-7 (NASB)

works in and through ordinary historical events in such a way that God's action is hidden from the gaze of men. God's actions many times deviate from the normal course of things. So actually one believes or does not believe depending upon his view of God and God's relationship to history.

Fourthly, the preaching of the resurrection in the early church. The Book of Acts states that it was by the preaching of the resurrection of Christ that the world was turned upside down. The first sermon on the Day of Pentecost was proof. The disciples took seriously the fact that they had been commissioned to be "witnesses of these things" (Luke 24:46-47).

The empty tomb constitutes a fifth evidence for Jesus' resurrection. The empty tomb is a fact and not an argument. An empty tomb does not

By Reverend William C. Sherrill,
Pastor, Barrington Avenue
Community Foursquare Church
West Los Angeles, California



guarantee a resurrection, but it does point to such an event. If a literal resurrection is denied, then the empty tomb must be accounted for.

What then can be said about the resurrection of Jesus? Was it an historical event, open to the public to gaze upon? Or was it an event, like the atonement, hidden from the human eyes until later revealed in His Word?

George Eldon Ladd, in his book entitled, *I Believe in the Resurrection of Jesus*, states "Possibly two thousand years of study and investigation have come up with some adequate explanations for the rise of the resurrection faith. As an historian, I must take all of these possibilities into consideration. But as a Christian historian who has met the risen Christ in my inner religious experience, I am open to the possibility that God actually raised Jesus from the dead."¹

Can we possibly accept the resurrection apart from faith? Can it really be true that Jesus was resurrected on the third day? "What reason do we have for believing in the resurrection, aside from pure faith? Well, the record, for one thing. Evidence. The fact that was recorded by simple, earthly men in the New Testament, the fact that alone could generate their surge of faith, the fact that Christians have believed ever since."² I believe because of the experience that is evident in my heart. The change that has transpired could not have come from someone who is dead, but this new birth has come from Someone who is alive.

There are ten historical evidences of our Lord's resurrection that would logically have to be explained away in order for the resurrection to be rejected.

First were the post-resurrection appearances. Five of these appearances occurred on Easter Sunday: the early morning appearance to

Simon Peter, the two appearances to the women and Mary Magdalene at the tomb, the afternoon walk with the disciples on the road to Emmaus, and the meeting with the ten in the upper room. The following Sunday Jesus met with the eleven disciples, Thomas being present. There was an appearance to James of which we have no details (I Cor. 15:7), to several disciples at the Sea of Galilee (John 21:1-23), to the apostles and about five hundred brethren on a mountain in Galilee (Matt. 28:16-20), and finally at Jerusalem at the time of the ascension (Luke 24:50-52; Acts 1:3-8). All of these appearances were bodily appearances (Luke 24:39-40; John 20:27).

Secondly, the change in the disciples from normal men to bold preachers. This had to mean that something had happened. They saw Jesus. We cannot explain this tremendous change apart from Jesus' literal resurrection.

Thirdly, the inability of the Jewish leaders to disprove the resurrection in the very city in which our Lord died and was buried. These men were in a unique position to expose any error; they were the skeptics, yet could not refute the evidence.

The existence of the Church today is the sixth evidence of the resurrection of Christ. The Church was founded on the resurrection and could not exist today if the One whose teachings it was built upon was dead. Without the resurrection, there would be no Pentecost. How else could you explain the existence of the Church?

A seventh evidence is the use of Sunday as the Christian day of worship? Sunday is the commemoration of the day on which Jesus arose (Luke 24:1; Matt. 28:1; Rev. 1:10). Can we account for this observance apart from the resurrection of Jesus Christ?

Saul of Tarsus and his conversion

tells us of the eighth evidence of Jesus rising from the dead. I do not believe anyone would deny that Paul was converted to Christianity. Paul states with no doubt that he had met the risen Jesus (I Cor. 9:1).

The appearance of angels provides for us our ninth evidence. All the gospels record the appearance of angels at one particular hour following the Lord's resurrection, early Sunday morning (Matt. 28:1-8; Mark 16:5-8; Luke 24:3-9, 22-23; John 20:11-13).

The tenth and final evidence, which is not accepted as an historical evidence, is Jesus' predictions of His resurrection. Jesus made the announcement at the very beginning of His ministry that He would rise again from the dead on the third day after His death (John 2:19,21). Our Lord identified His resurrection with the experience of Jonah who was three days and three nights in the belly of the great fish (Matt. 12:40). Christ predicting His resurrection shows us it was not simply a coincidence, but rather planned by God.

Peter gives us a doxology the like of which cannot be found in literature or any other religion or faith in the world. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance..." (I Peter 1:3-4). It is our faith in the living Lord that gives us this living hope, faith in One who faced death, overcame death, and is now living in the glory of resurrection. We who believe in Him are identified with Him. This identification unites us with His death, with His life, and with His resurrection. Praise His Name! **[4]**

¹George Eldon Ladd, "I Believe in the Resurrection of Jesus," (William B. Eerdmans, Grand Rapids), p. 26.

²Dan Thrapp, "Easter Song," Los Angeles Times, 2 April 1972, p. 12-A.

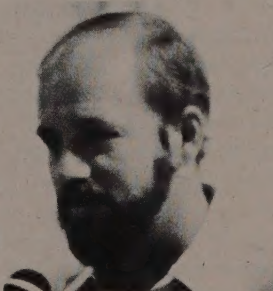
"I hold in my heart the vision to see God heal Panama at its very core, which is the family."

Loren Edwards
Field Supervisor of Panama

Together PA

"Panama: the land of my calling and the land of my birth. Both my father and his father spent many years as missionaries here. Consequently, I feel like I'm ministering among my own people.

"Although North Americans tend to lump all Latin people into one, the people of Panama are quite unique. The men feel freer to express their emotions: families tend to center more around the mother: people in general are less prejudiced than North Americans. The people are really very personable, wanting to hear what the Lord can do in them. And, they *do* listen.



"I hold in my heart the vision to see God heal Panama at its very core, which is the family. Look at the facts. Of all the babies born, only 29% are to married people. Only 26% of the adults are legally married. Few men are responsible as the head of their home: it's the women who hold the home together. The family in this land has come to a place of disaster.

"Cheilon and I feel the Lord is calling us to address this great need; to personally model and develop a people who will live as a family, releasing new maturity in the church. But to fulfill this call is a real job. In fact, the greatest personal difficulty I have is living the simple, family-oriented life I believe in and teach.

One day, as I carried the trash out the door, my daughter began to cry. She was afraid I was leaving on yet another trip. Through this the Lord spoke to me that I had to get my priorities in order. I had to take the time to be a husband and father and quit striving to fulfill the image of a model missionary.

The people of Panama want to experience the power of God in their lives. Loren and Chellon faithfully and clearly present the truth of the Gospel in the church they pastor, in addition to fulfilling their responsibilities.



Through the Edwards' ministry, God is raising up men who lead their families in the ways of God.

Since 1928, the Foursquare church in Panama has been sharing the love of Jesus Christ with the lonely and the discouraged and bringing the promise of joy and peace to a people in need.

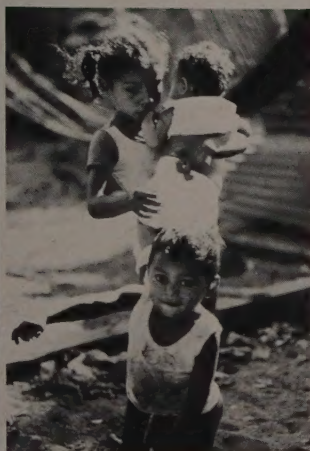


Joining together in prayer, the church, made up of young and old, models God's intention for family living in a nation whose families have been undermined.



A PROFILE OF FOURSQUARE WORLD MINISTRIES AMA

4



God's healing touch in families brings the promise of new maturity in the church. As the Edwards model commitment and love within their own family, many families are being united through the power of Jesus Christ.

There are two chances out of three that these children's parents are not married. Security and commitment elude the majority of Panama's children.



People reaching out to people with the love of God is the focus of the Edwards' ministry in Panama. God is at work. Praise His name!



Being in touch with the people of his church is a priority for Loren. Spending time with them, he personally models the care and commitment needed in the family of God.

"In addition to my other work, I now pastor a local church which is one of my most vital ministries. Again, the Lord pressed the lesson I had to learn; the importance of family life in the church. It's become clear to me that the church doesn't exist to help the family; rather, it's to be founded on the family.

"This new church of ours is just a small group of 120 or so—with a long way to go to fulfill what the Lord has said to us. However, we represent a start. The Foursquare work in Panama began in 1928 and spread quickly to almost every area of the country. People now meet for ministry in over 400 locations. Other churches in Panama feel the same convictions as we do and are also growing. But there are yet many churches who need to learn the same lessons.

We thank the Lord for a fresh word of direction. Strength and growth come from families that have been made whole. We therefore shall continue to stress the family. How to live in it, and how to extend it to those beyond the immediate family.

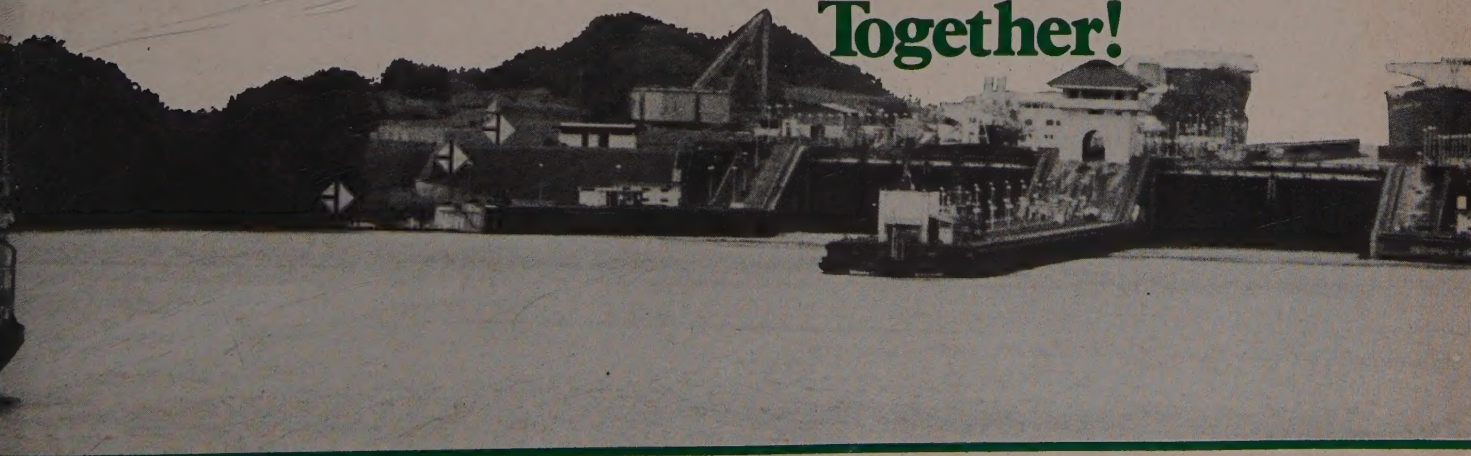
For a Prayer Focus,

please pray with us that God will:

- **make our family a strong model**
- **heal many families we touch**
- **cause our church to become, "family"**
- **give rise to a revival of personal commitment**

As we join in prayer, we become God's family: united to see Him work in us . . .

Together!





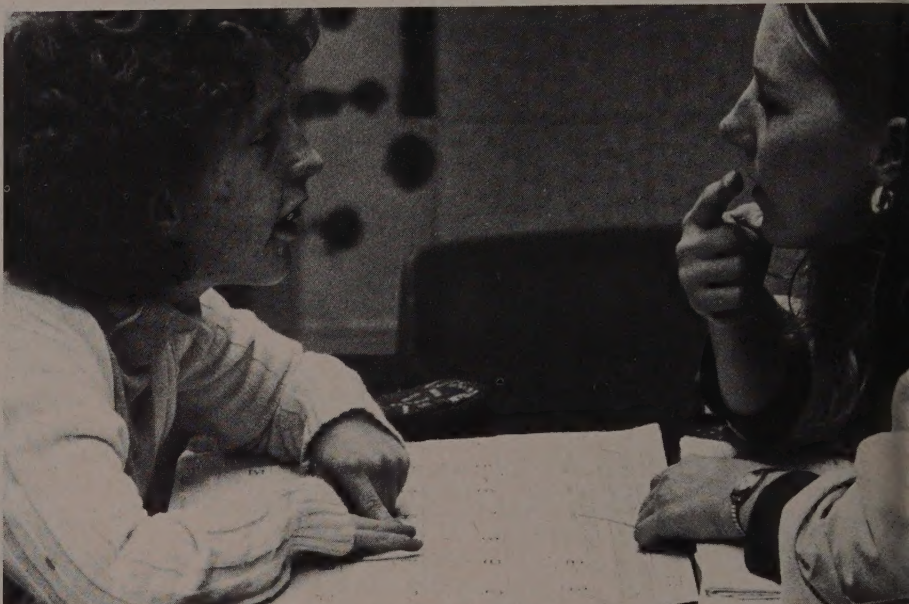
Diversity in the Midwest

Stretching across six states and more than 1500 miles from east to west, and more than 900 miles north to south, the Midwest District of Foursquare Churches is a blend of cultures, people and ministries. From the traditional German families of Nebraska and Kansas, and the mountain folks of southwestern Missouri, to the heavily populated Spanish communities of the front range of Colorado, the Midwest is a challenging mix of spiritual needs, burdens and vision.

Reverend Glenn Metzler, District Supervisor, recognizes that a diversity of ministries and methods are required to meet these needs, and has expressed a unique vision for accomplishing that task. "I feel that my purpose in being here, and the purpose of my office, is to assist each pastor and congregation in becoming all that God intends for them to be. Each is a uniquely designed gift from God to the community where they are located. It is our job to help them determine their community's needs and by the Holy Spirit, tailor their ministry to meet them."

After nearly 40 years of location in Denver, Colorado, the District Office was moved to Colorado Springs in May of 1979. The new 1,600 square foot facility on the lower level of the Metzler's beautiful home, provides an ideal setting for the planning and coordinating of District ministries and activities. The office features a new computer system which helps to speed communication and reduce the work load on the staff, thus releasing them to spend more time with pastors and others who need to communicate with the District Office.

In addition to Reverend Metzler and his wife Norma, the office staff



consists of Reverend Dan and Priscilla Ussery, who serve as Administrative Assistants and Coordinators of District Ministries, and Mabel Hickman, office secretary. Mabel has served the District for over 25 years and brings a wealth of knowledge and skills to her position.

Due to the District's size, it faces a unique challenge in providing a camping ministry for its churches. The Midwest has met the challenge by developing two campgrounds. In Missouri, Camp Pomme de Terre, a 92 acre facility located beside

beautiful Lake Pomme de Terre 50 miles north of Springfield, Missouri, serves the churches of that state along with eastern Kansas, eastern Nebraska and eastern South Dakota. The second, Camp Wondervu, located over 9,000 feet up in the Rocky Mountains 45 miles west of Denver, serves Colorado, western Nebraska, and western South Dakota. Both camps have resident managers and are being developed to accommodate year-round camping for all ages. Two committees oversee each camp. One is charged with the development and operation

Revival meetings, thriving Children's Home, Spanish outreaches, keynote growth from Colorado to Missouri . . .

By Reverend Dan Ussery, Coordinator Midwest District Ministries



Page 10, top: A Midwest Children's Home member administering speech therapy to one of the residents; Lower left: The New Horizons Foursquare Church of Grand Junction, Colorado is blessed with a beautiful new building which features unique architectural design and multi-purpose use of space; Rev. and Mrs. Glenn Metzler, District Supervisors, present a Certificate of Dedication to Rev. and Mrs. Jim Hammon, members of the Lincoln, Nebraska Foursquare Church, as council members look on; Above: The six acre lake on the grounds of Camp Servu provides an idyllic backdrop for Bible study and making new friends.

of the grounds. The other committee is responsible for planning and facilitating the ministry to Foursquare youth that takes place during each of the six weeks of youth camps conducted by the District each summer.

There is hardly a town anyplace in the Midwest District where you can't find an "old-timer" who doesn't remember Aimee Semple McPherson. Sister McPherson crisscrossed the Midwest holding a number of meetings, including outstanding revivals in Wichita, Kansas and Denver, Colorado. Her evangelistic

meetings gave birth to numerous Foursquare churches in the region, as people who were touched by her ministry returned to their towns and felt the need to establish churches that would continue to minister to them.

Today there are 94 Foursquare churches in the Midwest, including nine Spanish congregations. There is a new excitement on the District as two new churches are being pioneered in Denver, another in Glenwood Springs, Colorado, a second church in Salina, Kansas, one in the college town of Neosho, Missouri, and most recently an outreach in the city of Grand Island, Nebraska. The leadership of the Midwest has a burden to see strong fellowships of Foursquare believers birthed in the numerous towns and cities across the District, many of which do not presently have a pentecostal witness. The Divisional Superintendents, under the direction of Reverend Metzler, are developing a "masterplan for church birthing" which will strike a course for expanded growth. Their vision is for every church on the District to participate actively in the birthing process.

The Midwest District is experiencing growth in a number of areas. Over the past year there has been a 16% increase in the number of decisions for Christ. The average, combined Sunday attendance rose nearly 10% for the District as a whole during 1980. Giving has also experienced an increase with the total District Missions offerings rising nearly 10%, nearing the \$200,000 mark for the first time in the Midwest's history. The District tithe also grew by 16%.

The Foursquare Churches of the Midwest District are involved in a special ministry to retarded and/or emotionally disturbed teenagers. Midwest Children's Home, located

near Longmont, Colorado, was opened in 1947 to provide a home for orphaned children. In 1970 its purpose changed to that of providing residential care for children in the trainable categories of emotional disturbance and/or mental retardation. Mr. Virgil Good, administrator of the Home, has assembled a highly trained staff and group of professional advisors who have helped make Midwest Children's Home one of the outstanding facilities in the state of Colorado. The State Department of Social Services and the Social Security Agency recognize Midwest as somewhat unique in the field of training and treating mentally handicapped youth and have awarded the home "primary provider" status for the quality of service and records they maintain on each resident. The goal of the Home is to prepare the teen-aged residents for a brighter future in the open community, instead of a bleak one confined to a state institution for the rest of their lives. The intensive training program in basic living skills, coupled with extremely close medical, psychiatric and parental supervision, recently enabled one 18-year-old to move into an adult group home in Boulder, Colorado.

The diversity of people in the Midwest is exemplified in the varieties of ministries and methods evident in the churches. Ranging from traditional evangelistic styles to the teaching ministry of many pastors, each church has its own personality. Blending this variety of ministries, methods, people and personalities into a harmonious body intent on expanding the Kingdom of God is the vision of the Midwest District of Foursquare Churches. It is a fellowship of believers committed to declaring Jesus Christ as Savior, Healer, Baptizer with the Holy Spirit, and soon coming King!



Nurturing Self-Esteem



By Reverend Bob Snook

A child lives in a very small world. Until he goes to school his world consists of his home, church, the park, a shopping center, and the homes of friends and relatives. He has no conception of cities in another state, other countries, or even current events. His world is very confining and his view of life is very narrow.

Due to the confining nature of a child's world, many children cannot conceive of certain concepts that are important to that child's self-esteem, faith, and even the future. It is also unfortunate that much of what a child learns about the world outside his home is dictated by his peers, teachers, and the media. This can give a child false hope, unrealistic mental conceptions, and misguided faith.

In the Old Testament we find an example of this. The Children of Israel began their stay in Egypt during a time

of great drought and world crises. They were protected, provided for, and privileged. As their stay in Egypt lengthened from years to decades, and from decades into centuries, the Children of Israel began to see life entirely through the eyes of "life in Egypt." Their purpose as the chosen people of God became lost amidst the regimented and mundane activities of slavery. As successive leaders began placing more and more demands on them they began to accept more and more of the life of slavery as normality. Irregardless of the bondage slavery brings, it does offer a limited form of security. It becomes a habit to let the captors dictate to the captive his purpose and destiny. The thinking patterns established in Egypt became detrimental after the exodus because these chosen people of God, who had been promised a bigger and better possession, could not think in terms of being

conquerors, but only in terms of slavery. Rather than seeing themselves as the pioneers and caretakers of the vast promises of God, they could only envision the secure and safe existence as purposeless slaves. I call this slave mentality. Slave mentality could be defined as any way of thinking that limits what a person can become. God has promised great things for our lives. His Word is filled with proclamations of purpose and power. We are a chosen people with a special calling and purpose. But why do we struggle with living in the reality of our high destiny? Why did the Children of Israel wander for 40 years and not possess the promises of God? Because they did not conceive of themselves as possessors of the promise, trusting God to do the impossible, but rather confined themselves to the limitations of life still imbedded in their minds by

See column one, page 13.



Youth Outlook

By Reverend Ed Stanton
National Director of Youth Ministries

By the time you read this, our firstborn will be about one month old. I know it sounds trite, but the nine months have dawdled and dragged. Ivy and I have taken our Lamaz classes, attended special classes at the hospital which guarantee my place by her side in the delivery room, and she has read her fair share of books on the subject. We are ready. We feel prepared. We are eagerly awaiting the "grand arrival."

It was in November of 1976 that another kind of life was conceived within us. Many of you have heard us reiterate the spirit and the word of prophecy which came forth from Dr. Jack Hayford. Its essence: "As the

church prays, I will pour out my Spirit upon the youth of your land." We have prayed for four and a half years for this birthing.

A few nights ago, we both experienced a dark moment of discouragement. What if we have prayed for nothing? What if we have labored and invested our lives for a revival that never happens? We remembered Isaiah 26:17,18 (Amplified): "Like a woman with child, drawing near the time of her delivery, is in pain and writhes and cries out in her pangs, so we have been before You—at your Presence—O Lord. We have been with child, we have been writhing and in pain, we have as it were brought forth only wind. We have not wrought any deliverance in the earth, and the inhabitants of the world are not yet born."

The reality of the moment was only emphasized by Ivy's form. As we uttered those words before our God, another Scripture came to mind: "Then he said to me, This is the word of the

Lord to Zerubbabel, saying, Not by might, nor by power, but by My Spirit says the Lord of hosts" (Zechariah 4:6 Amplified).

Both Hebrew and Greek language use the same word for wind and spirit. They are close. In fact, translations differ on their use in some instances. But though they may be the same word, they are worlds apart. Reeds bent by the wind are not broken by the Spirit. The wind passes over, the Spirit moves upon.

Is it possible to know the will of the Lord, to pursue it the best one can and yet give birth to wind? Yes. That night as we viewed the promises and the circumstances, we prayed: "Oh God, let us not give birth to vapor, but let us give birth to the souls of the young, according to your desire." Then came forth the realization of the difference. We would witness the Spirit, not the wind, as we prayed...as we interceded.

Ivy and I made a decision that night. We renewed our commitment to pray. Will you join us?



Mission Pioneers

By Dr. Charles Duarte

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Family Focus, from page 12.

their Egyptian slavemasters.

Relating this to our own lives, we must teach our families to think like children of an all-powerful, faithful God who has high destiny for each of us, rather than allowing the mentality of the world to enslave our minds and warp our faith in God. This must begin as a child from the time of birth and continue throughout our life. It is our responsibility to fill our minds with God's promises and purposes. It is His responsibility to fulfill them! God has promised a great inheritance for us to conquer and inherit. Jesus, Himself, promised that we would do greater things than was manifest in His own life. We, so often, are locked into a slave mentality that keeps our faith in chains and our lives in bondage to the world system.

To practically apply this, I must weigh each decision for myself and my family, not by what I can conceive of in my limited thinking, but by what God wants for me and has promised in His Word.

4

The Foursquare Gospel Movement has always been motivated by a pioneer spirit, ever striving for worldwide evangelism. The strong heartbeat of Foursquare Missions International stems from the commandment of our Lord Jesus Christ, a commandment recorded in Matthew 28:19,20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

Our Founder, Aimee Semple McPherson, gave substance to this divine imperative by personally carrying out the commandment both at home and abroad. She published in the January, 1927 issue of the *Bridal Call*, "Nowhere in the world, we believe, has the spirit of evangelism been stronger than in Angelus Temple. Born in the heart of its pastor eighteen years ago, it has passed on and on, like a flame that kindles many lamps, until the students and members of this Church of the Foursquare Gospel have a burning zeal to go out and bring in the lost." Truly Angelus Temple from its very opening became a spiritual artesian well giving forth rivers of soul-winning evangelism. Rivers that reach out, as tributaries

into communities throughout our nation, into other church denominations and unto the uttermost part of the world.

The stream of Gospel light began to flow abroad in February of 1926 when Angelus Temple sent Reverend Vicente Defante to be a missionary to the Philippines. In January of 1928, Mrs. Emma Lawler and her daughter, Beatrice, arrived as Angelus Temple missionaries in China. Soon Tony and George Illauan departed to serve in the Philippines. The great missionary work in the Republic of Panama was pioneered by Reverend Arthur and Edith Edwards, together with their three children in February of 1928. One of the children, Leland B. Edwards, is the current Director of Foursquare Missions International. As a note of interest, we point out that his son, Loren, is the Supervisor of the work in Panama at the present time. During the year of 1928, Thomas and Fannie Anderson established a spiritual beachhead in Bolivia. Other works were opened that year in Egypt, Hawaii, Czechoslovakia, Africa and South America.

By 1940 there were Foursquare Gospel missionaries in Panama, China, South Africa, Philippines, Bolivia, India, Hong Kong, Puerto Rico, Greece and Central America. Together they were reaping a huge harvest of souls for Christ. These were the pioneers that laid down the strong and true foundation for worldwide Foursquare Missions that has developed into a tremendous force for the Gospel of the Lord Jesus Christ. These wrote the memorable pages of our Foursquare Missionary Heritage, a glorious spiritual heritage whose continuous growth attests to its divine anointing and commitment.

4



Rev. and Mrs. Arthur Edwards
pioneered the missionary work in
Panama.

To Be Continued...



Inside Our Foursquare Family

Community Concern

S.O.S. San Francisco Reaching Out to the Lost

Pastor Gary Goodell, of Faith Fellowship Foursquare Church in Oakland, Ca., reports: "S.O.S. San Francisco, 1980 was more than a success; it was the beginning of an ongoing expression of God's grace to one of the most notorious cities in the world. A city that has gained a reputation for exalting every form of ungodliness was, for one week, the sight of a full-score exaltation of the name and power of Jesus Christ. About 2,000 Christians participated in S.O.S., 300 of which were involved in the full week of outreach. Over 300,000 Gospel tracts were passed out, as well as several hundred New Testaments. Names and addresses were tabulated for over 250 converts, follow-up being done by individuals and local churches.

"As a result of this outreach, ongoing weekly and monthly street and outdoor evangelism continues in San Francisco. A Coffeehouse ministry continues, as well as two new fellowships that grew out of the evangelism. S.O.S. San Francisco, 1981 is already being scheduled for August 14-22.

"Truly, God is calling His Church to leave the comfortableness of the pew



Meeting the needs of hungry hearts in San Francisco with the message of the love of Jesus Christ.

and pursue the person on the street, those in the 'highways and byways'. The Great Commission is not the Great Suggestion; it is instead a mandate to reach people, where they are, with the Good News of Jesus Christ."

Encyclopedias To Missionaries

Sixteen sets of WorldBook encyclopedias are being sent to 16 foreign mission stations in 15 countries including Argentina, Brazil, Chile, Colombia, Costa Rica, Ecuador, Guatemala, Honduras, Mexico, Nigeria, South Africa, South Korea, Spain, Venezuela, and Sri Lanka. The project is being made possible through a cooperative effort of the students and parents of Santa Fe Springs Christian School and World Book International, who send their most recent sample copies to foreign non-profit groups. The school collected over \$450 for shipping costs, reports Principal John Holmes, who coordinated the project.

Rev. Paul Risser, the senior pastor at Florence Avenue Foursquare Church in Santa Fe Springs, Ca., explained that Santa Fe Springs Christian School is a part of the church's schools, which are now known as "Unified Christian Schools of Southern California." UCS/SC is comprised of four schools, Santa Fe Springs Christian (K-6); Woodruff Christian School (K-5); and Leffingwell Christian Junior High and High School in Norwalk.



Float Serves As Witness To Macon Community

"Every knee shall bow and every tongue confess that Jesus Christ is Lord" was the theme of a float entered in the annual Macon-Jaycee Christmas Parade by the Macon, Ga. Foursquare Church. The float, which was one of a 100-unit parade, featured the manger scene surrounded by the children and youth of the church dressed as animals. Santa Claus joined them as all knelt and worshipped the Christ Child. The float,

which was just one of many ways God has used the Macon congregation to witness to its community, was presented with the "President's Trophy" for its outstanding entry. The Macon Foursquare Church is pastored by Rev. and Mrs. Michael Parks.

Chaplain Meyer Ministers in Egypt

While on a special mission to Egypt during the latter part of 1980, Chaplain John R. Meyer had opportunity to minister to Air Force personnel who were stationed in Cairo West. Chaplain Meyer served as Senior Protestant Chaplain and led 14 men in daily prayer and devotions at 6:00 a.m. in a military tent. His ministry also included Sunday services, Bible studies, and an evening film series which attracted some 30 people, often filling their little chapel. Of those attending services on a regular basis, over one-third were officers, including an Egyptian Colonel. Chaplain



Military men gather for a devotional time in Egypt.

Meyer also had the privilege of baptizing two USAF men in water, which was purified Nile River water. Many others were saved and several sought a deeper experience in the Holy Spirit. Chaplain Meyer, who is the Senior Foursquare Chaplain with 20 years of service as an Air Force Chaplain, had the opportunity to tour Israel following the assignment in Egypt. His wife, Pat, was able to accompany him on the tour of the Holy Land.

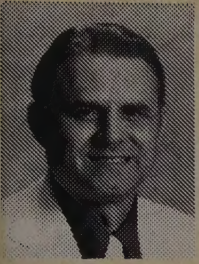
An Invitation

Pentecostal World Conference September 14-19, 1982

The 13th Pentecostal World Conference, scheduled for September 14-19, 1982, will be held in Nairobi, Kenya, East Africa. The theme for this gathering will be "Alive in the Spirit in Our World" and all those interested in attending or desiring further information, may contact: Thomas S. Zimmerman, Chairman Advance Committee, 1445 Boonville Avenue, Springfield, MO 65802.

Raymond Cox

The Anonymous God



Should the God addressed in public prayers remain anonymous? This issue surfaced recently in my home town of Salem, Oregon when the local Human Rights Commission questioned the use of the name of Jesus in prayers at civic functions, particularly at meetings of the City Council. The Commission expressed concern about protecting devotees of other than Christian religions from being offended, excluded, or ignored by such prayers. The implication is that if just the word God is used, the prayers could be acceptable to all auditors.

But would not that proposed "compromise" compromise the rights of God? The Bible explicitly authorizes praying to God in the name of Jesus (cf. John 14:13-14). After all, what is prayer? It is not a message addressed to the human audience (that would be

preaching or teaching), but to God. But the term God can mean anything or nothing, depending on the interpretation attributed to it. Unless qualified, the word God may be only a title, not a name. The God to whom Christians pray in private and in public must be the God of whom Jesus declared, "No man cometh unto the Father, but by me" (John 14:6). The Sanhedrin in Acts 4:18 commanded the apostles "not to speak at all nor teach in the name of Jesus." Fortunately the Salem City Council has not, at this writing at least, commanded clergy not to pray in the name of Jesus. But pressure for such prohibition continues. Meanwhile, since this issue erupted, I have twice opened sessions of the Oregon State Legislature offering prayers in the name of Jesus. The only complaint I heard came in a remonstrance by a lady legislator that I had mentioned only "men" in my first appearance. I won't make that mistake again!

Some claim that public prayers in Jesus' name threaten the separation of church and state as established in the

Constitution. A careful reading of that Constitution, however, leads to the inevitable conclusion that the Bill of Rights was not designed to protect the state from the church, but to protect the church from the state. All the restrictions are on law-making bodies. But courts have wandered afar from the intentions of the framers of the Constitution. Moreover, neither John Adams nor Thomas Jefferson, who were Deists, objected to public prayers in the name of Jesus.

When, for example, a Jewish rabbi prays we do not expect him to use the name of Jesus, nor should we be offended when he does not. Likewise, when a Bible-believing Christian prays he should not be expected to leave out the name of Jesus, nor should any be offended that he uses it. Or do the champions of the secularization of society insist on the secularization of religion too? Will their next step be a recommendation that only the Old Testament be used as the Bible upon which public officials take their oath of office?

4

Letters

As a follow-up to the March issue of the ADVANCE, which shared some thoughts on abortion, adoption, and ministering to the physically and mentally handicapped, we chose to share the following letter with you. This letter of testimony so beautifully confirms the fact that we cannot limit the power of God and do not have the right to reject life to the unborn, unwanted, or deformed child. THERE IS A PURPOSE FOR EVERY LIFE....

"Jessica was born September, 1979 weighing approximately three and a half pounds. She



was born dead, but was brought back to life by the delivery room nurse. She was then transferred to intensive care and placed on a respirator. During the first few days of her life she was examined by several neonatologists and neurologists. She had extensive testing done with final prognosis of: severe mental retardation, total blindness, deaf, severe seizure disorder, kidney failure, and hypoglycemia (low blood sugar). She was labeled a 'vegetable' and was certainly not expected to live.

"At the age of four months she was placed in a nursing home, still in a vegetable state and weighing six pounds. Then in August, 1980 she developed pneumonia and was placed in the hospital where I was employed, to await her expected death. I have been a nurse for ten years and have always loved nursing, but because I was not able to have Sundays off in my present position I had decided to leave my job. Three days before my termination, I met Jessica. She weighed eight and a half pounds and had to be in a coup tent all the time. Feeding

was accomplished with a tube down her nose. She didn't cry or move, and couldn't even have a stool without help. She couldn't support her head and her spine was in a C shape. She had no muscle tone. She was living up to her label of 'vegetable'. I have never felt comfortable around these kids, but the minute I picked up Jessica the love overflowed and I knew she would be mine.

"Bob and I have never discussed having any more children, but when I told him about Jessie, the Holy Spirit just overwhelmed him and he said, 'Yes! I need her.' To this day he can't explain that peace that came over him. Our son, six-year-old Tim, responded with, 'If Jesus loves her, so do I. Bring her home.' Six days from the moment I met Jessie she was in our home.

"Jessica came home on September 11, 1980, expected to live only a short while longer. On September 14th we had her publicly dedicated to the Lord and were able to share our testimony. From that day forward the Lord is slowly healing this baby. The same doctors

who said, 'She will never be anything more than a vegetable' are now saying 'I don't know what has happened, it's as if she was just born again.' It's been a very gradual process, but she can see and hear now. She can almost sit by herself and she coos and cries. She even throws temper tantrums when I leave the room. The massive doses of Phenobarbital to control her seizures have been reduced to ½ teaspoon at bedtime and a brain wave test (EEG) came out completely normal! She no longer has any physical deformities either.

"Jessie still has a long way to go, but how blessed my family is to have a part in God's plan. She is living proof that God is alive and well and is in control. I can't begin to tell you all the lives touched through this baby."

Yours in Christ,
Donna Macke
Boulder City, Nevada

P.S. "The Lord is also providing financially. I have been hired as a physician assistant and receive more money doing exactly what I have always wanted, rather than working away from home."



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